ALABAMA BAPTIST HISTORICAL SOCIETY

# PROCEEDINGS

OF THE

FIFTY-SECOND ANNUAL SESSION

OF THE

# UNION BAPTIST ASSOCIATION.

HELD WITH

BEULAH CHURCH, GREENE COUNTY, ALA.,

September 24th, 25th and 27th, 1887.

*Elder S. Hildreth, Moderator.*
*Elder H. B. Chappelle, Clerk.*

The next session will be held with Bethlehem Church, Pickens County, Ala., commencing on Saturday before the 4th Sabbath in September, 1888.

CARROLLTON:

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BY A. HENRY.

1887.

# PROCEEDINGS.

The Fifty-Second Annual Session of the UNION BAPTIST ASSOCIATION was held with the Beulah Baptist Church, Greene County, Ala., commencing Saturday, September 24, 1887. At 10 o'clock A. M. the Moderator, Elder S. Hildreth, called the body to order and the session was opened with prayer by brethren U. E. Allen and C. Richey.

Brethren W. G. Robertson and A. P. Smith were requested to read the letters from the churches, and the names of delegates were enrolled, as follows:

FIRST DISTRICT.

Bethlehem—R H Bradley,* A H Sanders, E J Daffin. Liberty—F M Vails, J N Easterwood. U C Funderburk. Mt. Pleasant—W B Hicks, H Strickland,* Jos. Lancaster.* Fellowship—C B Johnson,* P H Howard, Jones Pearson. Corinth—A M Mills, J M Barnett.* J A Mitchell. Flat Woods—Z R Hall, J H Jordan,* J J Locke. Spring Hill, Lamar Co —J Vails,* J T Blalock. Pleasant Grove—Not represented. Kennedy's—S W Vice, W T Walker.* M N Howell*

SECOND DISTRICT.

McBee—W M Rhodes. New Arbor Spring—J A Estes, C M Geer, J J Harper. South Carolina—Not represented. Mineral Spring—W B S Beard, J W Cox, Jas. Manning. Oak Ridge—J M Copeland,* H L Williams, J B Moore. Spring Hill, Pickens—J H Stinson, J T Reteer,* J N Mouchet. Hebron—J A Goree, J F Fason, H A Pearson.* Big Creek—U E Allen, Robt. Pearson,* J N Mullins.* Cross Roads—Not represented.

THIRD DISTRICT.

Pickensville—Elder S Hildreth, T B Taylor.* J D Hines.* Carrollton—W G Robertson, L M Stone, D C Hodo. Ebenezer—C W Free, T H Noland, J J Noland,* Antioch—Not represented. Temple Hill—Not represented. Unity—Jas. Philips, J E Corder, W. P. Peden. Enon—C Richey, H B Chappelle, Jr. T T Atteberry. Mt. Zion—Jas. Noland, J B Colvin,* R H Hamilton.* Prairie—W C Mayes, R D Leavell, M B Taylor.

FOURTH DISTRICT.

Forest—I Teer, M C Hudgins, W H Teer. Shiloh—D M Levell,* A T Smith,* Wm Campbell.* Chalcedony—J D Hamner, J S Marcum.* J R Strickland * Beulah—N Cobb, J T Smith A P Smith. Bethel—M M Wood, J L Ray, R D Lucius. New Hope—J P Barnett, J M Smith, J W Robertson.* Zion—J H Pate, T M Pate, W G Berry,* Nazareth—R Marlow, A D Jones, G W Patrick.* Grant's Creek—H G Mitchell, R H Foster*, H C Maharry.

On motion, adjourned for introductory Sermon, which was preached by the appointee, Elder J. H. Curry, Luke 11: 28.

1:30 P. M.—The Association met pursuant to adjournment; prayer by Elder J. S. Dill, of the Tuscaloosa Association.

The Association was organized by the re-election of Elder S. Hildreth, Moderator, and H. B. Chappelle, Clerk.

On motion, adopted order of business as prepared by committee.

1. Received correspondence from other bodies: From the

Tuskaloosa Association—Letter and delegate Elder J. S. Dill. From the Columbus—Delegate T. J. Swanzey.

Invited visiting brethren to seats.

Returned correspondence:

*To the Tuskaloosa*—To convene with the Dunn's Creek Baptist church, Tuesday before the 2nd Sabbath in September, 1888. J. L. Ray, M. M. Wood, W. J. Beatty, J. H. Pate, E. J. Daffin, J. S. Shirley, T. M. Pate, J. A. Mitchell.

*To the Columbus*—To convene with the New Salem church, on Friday before the 2nd Sabbath in September, 1888. J. P. Lee, H. L. Williams, J. D. Hines, J. T Blalock, S. Hildreth, H. B Chappelle.

*To the Sabbath School Convention*—To convene with the Grant's Creek church, on Friday before the 5th Sabbath in July, 1888. J. C. Foster, M. M. Wood, W. G. Robertson, H. B. Chappelle.

*To the Lebanon*—To convene with the church at Salem on Friday before the 1st Sabbath in September, 1888. W. G. Robertson, L. M. Stone, J. H. Curry.

*To the Alabama State Convention*—To convene at Talladega, Ala., Friday before 3rd Sabbath in July, 1888. M M Wood, J H. Curry, W G. Robertson, R. D Leavell, A. P. Smith.

*On Religious Exercises*—U E Allen, A H Sanders, W M Rhodes together with pastor and deacons of Beulah church

*Aged and Infirm Ministers*—J H Stinson, P H Howard, J P Barnett

*Publications*—M G Lofton, J D Hines, Jones Pearson

*Nominations*—J M Smith, J B Moore, J T Blalock

*Apportionment of the Churches*—J T Smith, J E Corder, W B S Beard, E J Daffin

*Documents*—J W Cox, H B Chappelle, Jr., J A Mitchell

*Deceased Ministers and Deacons*—J H Curry, J P Lee, C W Free

*Finance*—D C Hodo, S W Vice, T B Taylor.

STANDING COMMITTEES

*Bible and Colportage Work*—L M Stone, J Vail, Z R Hall

*Sabbath Schools*—R H Foster, J A Estes, J D Hamner.

*Temperance*—D O Baird, W C Williams, J C B Johnson.

*Education*—W G Robertson, H L Williams, W C Mayes

*Missions*—M M Wood, Eld J Shirley, J L Ray.

*Order of Business*—H B Chappelle, Sr., Lacy Williams

On motion, Elder J. S. Dill was received as a representative of the State Board.

2. Report of Bible and Colportage Work adopted:

REPORT ON COLPORTAGE.

There has been nothing done within our bounds during the past year. Owing to the amount of the work outlined for our Evangelist and the limited time at his command it was not thought practicable, by our Executive Board to require him to do Colportage work. The work, of itself, could not be self-sustaining, and there being no funds on hand, a colporteur could not be employed. We feel satisfied that there is great necessity for this class of work and regret that the circumstances are such as to preclude it.

We are glad to note that the Carrollton Bible Society, auxiliary to the American Bible Society, has closely canvassed the County of Pickens and distributed largely the Bible and other religious books to our people.

Fraternally, W. G. ROBERTSON, Chairman.

3. Reading of Circular Letter by brother L. M. Stone; on motion referred to committee on Documents.

4. Report of District Meetings, viz:

FIRST DISTRICT—The next annual meeting will be held with Flat Woods church, on Friday before the 4th Sabbath in July, 1888. Introductory Sermon by Elder W. J. Beatty; alternate, Elder J. S. Shirley. Missionary Sermon by Elder D. O. Baird; alternate, Elder J. S. Shirley.

*Queries*—1. Is it a violation of the Scriptures to ordain an unmarried man a deacon? 2. What ought to be done with a member who has signed a petition to sell intoxicating liquors?

SECOND DISTRICT—The next meeting will convene with Spring Hill church, on Saturday before the 4th Sunday in August, 1888. Introductory Sermon by Elder J. A. Estes; alternate, Elder M. G. Lofton. Missionary Sermon by Elder J. P. Lee; alternate, H. B. Chappelle. *Queries*—1. Union meetings; their necessity? Opened by Deacon H. L. Williams. 2. To what extent may we as a denomination co-operate with other denominations without a sacrifice of principle? Opened by Deacon J. A. Goree. 3. Does the Scriptures authorize female members to vote in conference meetings? Opened by Deacon J. H. Stinson. *Essay*—What is necessary to awaken more interest and a better attendance at our conference meetings. Read by Deacon J. A. Goree.

THIRD DISTRICT—The next meeting will convene with Pickensville church, Saturday before the 5th Sabbath in April, 1888. Introductory Sermon by Elder S. Hildreth; alternate, Elder M. G. Lofton. Missionary Sermon by Elder J. H. Curry; alternate, Elder J. G. Thornton. *Queries*—1. Ministerial indiscretions. Opened by Deacon W. G. Robertson. 2. What are the benefits to be derived from a church prayer-meeting? Opened by Deacon T. B. Taylor. 3. What are the duties of Deacons? Opened by Deacon W. C. Mayes. *Essays*—1 The Christian religion. D. C. Hodo. 2. Christian love. Miss Mary McDowell.

FOURTH DISTRICT—The next annual session will be held with the Bethel church, Friday before the 2nd Sabbath in August, 1888. Introductory sermon by Elder J. D. Hamner; alternate, Elder J. L. Ray. Missionary sermon by Elder J. C. Foster; alternate, Elder J. G. Thornton. *Queries*—1. The importance of exercising wholesome church discipline? Opened by brethren A. P. Smith and R. H. Foster. 2. The importance of greater activity on the part of our lay members? Opened by brethren J. P. Barnett and J. L. Marquis. 3. Who is to blame for the cold-

ness that now exists among our churches? Opened by brethren R. D. Lucius and G. W. Edwards. *Essay*—The importance of a denominational newspaper in the family. ———

5. On motion, the subject of education was generally discussed by the Association and report adopted.

REPORT ON EDUCATION.

Since our last meeting the cause of education has been advanced within the limits of the Union Association. Howard College has been located at a central point in Alabama accessible to every part of the State. Present appearances indicate that this Association will be greatly benefitted by the change.

The assistance given to our ministers who have been denied an early education is bearing good fruits. Your committee recommend that every encouragement be given to those who desire an education, whether they be licensed ministers, or young men preparing themselves for the ministry. D. C. HODO, Chm.

On motion, adjourned. Prayer by Elder J. C. Foster.

SABBATH.

The Association met pursuant to adjournment. Prayer by Elders J. L. Ray and J. A. Estes.

Report of committee on Missions, and pending motion to adopt, the committee on Religious Exercises reported that Elder J. S. Dill preach the Missionary Sermon at 11 o'clock, and Elder T. J. Swanzey preach at 3 o'clock p. m.

On motion, adjourned for preaching. (Note—The missionary Sermon was preached to a very large and attentive congregation, and $50.00 was collected for missions.

2 o'clock P. M. The Association met. Prayer by Elder J. P. Lee. Resumed discussion of report on Missions, and on motion the following amendment was adopted, viz: That the pastors of the churches be requested to preach two sermons during the associational year, and take up a collection for missions. The churches are also requested to continue the "Envelope System." The report was then adopted as follows.

REPORT ON MISSIONS.

There are 90,000 members, 1,400 churches and 800 ordained ministers of our faith in the State of Alabama. During the last conventional year the sum of $7,389.35 was raised for State Missions, $2,104.92 for Home Missions and $4,692.29 for Foreign Missions.

There are many indications of progress in the Missionary Work. Broad views as to the duties of Missionary Baptists are now entertained by the lay-members, who are co-operating with the ministers in assisting in spreading the Gospel.

The twelfth annual report of the State Mission Board presents many reasons why we should feel encouraged to push on the great work, which is a grand exposition of one of the cardinal principles of our church. D. C. HODO, Chm.

7. Report of committee on Sabbath Schools; adopted.

REPORT ON SABBATH SCHOOLS.

The Sabbath School work appears to be more firmly fixed in the minds of our people than ever before. Our Sunday School Convention is doing a noble work and every heart should rejoice at its success. There are within the bounds of the Union Association 34 Sabbath Schools, 133 teachers and 1407 pupils in regular attendance. Nearly every church has a Sabbath School. Who can fully estimate this power of christian influence upon the rising generations. Let us have a mind to work and not become weary in well doing. God has blessed the Sabbath school as a means of bringing many into His kingdom, and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever," Dan. 12; 3. Then let us as christians reach out this arm of work and gather all into the Sabbath School, for faithfulness impels

us to an aggressive warfare. The results will be commensurate with our industry, energy and zeal. In eternity we will never regret the labor we have done to extol the name of Jesus. Let us, brethren, regard the Lord's claim upon us, and rest not till we have an "Evergreen" Sabbath School in all our churches.

C. RICHEY, Chm.

On motion adjourned till Monday morning, 9 o'clock a. m.

Monday, 9 o'clock A. M. The Association met pursuant to adjournment. Prayers by Elders J. S. Shirley and W. J. Beatty. On motion received a petitionary letter from the newly constituted church at Millport, which was received and assigned to First District.

8. Reports of Evangelist and Executive Board adopted.

REPORT OF EVANGELIST.

Having completed my labors as your Evangelist in accordance with the terms of your Board, I herewith submit my report of the work, viz: I have visited all the churches in the Association except one or two, and for the limited time at my command, have bestowed such labor as I thought would be most helpful; I have, during the three months preached 157 sermons, visited 400 families, added 90 members to the church, procured 100 subscribers to the Alabama Baptist, organized 1 church at Millport and raised about $140 to assist in building them a meeting house; and have taken collections at all the churches for the general work, and assisted them in raising their apportionments for mission work. I found great destitution in many places and urge the necessity of continuing the work. There are several churches in the northern portion with fine material which, if properly cultivated, could soon be made strong and self-sustaining and aid materially in mission work. I have been received in a christain spirit and had the hearty co-operation of many noble brethren and sisters all over the Association. I take this occasion to return my sincere thanks to the Executive Board for their courtesy and brotherly affection, and to all others for expressions of encouragement. Under the blessings of the Master, I have done the best I could for the advancement of His cause in the Union Association.

Yours fraternally, J. W. DUNAWAY.

REPORT OF EXECUTIVE BOARD.

Your committee having acted under the resolution of your body at its last session, herewith submit the result of their labors. We consulted with the Secretary of our State Board and through his advice and recommendations, employed our beloved brother, Elder J. W. Dunaway to take charge of our work at the close of Howard College last June. We agreed to employ him for 3 months at $40 per month. He entered upon the work on the 22nd day of June, and has devoted his whole time to the churches in a manner entirely acceptable to the Board and to the great pleasure and satisfaction of the churches all over the Association. From reports through various sources, together with the official report made by him, we are led to believe that great good has been accomplished. Sinners have been awakened and regenerated, christians have been aroused and the churches strengthened, and stimulated to higher and better things. While there is still indifference and lack of zeal on the part of some, yet we feel that we have cause to rejoice and thank God for the good work already done, and that we should not abate our efforts until Christ's Kingdom shall come all over the Union Association. With enlarged desires and increased efforts on the part of our churches there will be a corresponding increase in contributions, and thus shall see our labors abundantly blessed of the Lord. With an earnest prayer for the prosperity of our Zion we submit to the wisdom of your body for such action as will best promote the end so much desired. Yours fraternally,

W. G. ROBERTSON, Sec'y. C. RICHEY, Chm.

FINANCIAL REPORT OF EXECUTIVE BOARD.

General Fund—Receipts, 1887

| | | |
|---|---|---|
| Sept. 24—Amount on hand last report State | $ 75 00 | |
| To Big Creek, 13.20; Carrollton, 41.00; Pickensville, 25.00 | 79 20 | |
| " Beulah, 42 70; Enon, 26.60; Grant's Creek, 60.35 | 129 65 | |
| " Bethel, 3.75; Spring Hill, P. C., 7 50; Unity, 2.35; | 13 60 | |
| " Forest, 3,70; Cross Roads, 85c.; 3rd Dist. meeting, 10 65 | 15 20 | |
| " Hebron, 12.00. (Sept. 26.) ⅓ collection Association, 20 95 | 32 95 | |
| " New Hope, 22.00; Liberty, 10.00; Bethlehem, 8.00; | 40 00 | |
| " Mt. Pleasant, 5.00; Fellowship, 8.00; Corinth, 12.00 | 25 00 | |
| " Flat Woods, 9.00; Spring Hill, L. C., 3.00; Kennedy, 6.00 | 18 00 | |
| " Arbor Spring, 8.00; Min. Spring, 12; Oak Ridge, 6.35; | 26 35 | |
| " Ebenezer, 8.00; Mt. Zion, 5.00; Prairie, 8. 75; Shiloh, 5 00 | 26 75 | |
| " Nazareth, 5.00; Zion, 5.00; Collection 4th District, 10 50 | 20 50 | |
| | —— | $702 20 |
| Foreign Missions—U. E. Allen, for Mexico, 1.00; Big Creek, 1.80 | $ 2 80 | |
| " " Spring Hill, P. C., 95c; Carrollton, 3 00 | 3 95 | |
| " " Prairie, 2.15; Collection Associa'n ⅓ 20.95 | 23 10 | |
| | —— | 29 85 |
| Home Mission—Carrollton, 3.00; Collection at Associa'n 20 95. | | 23 95 |
| Indigent Ministers—Prairie church | | 50 |

MINISTERIAL EDUCATION.

| | | |
|---|---|---|
| To Miss Mary Thornton, 5.00; Pickensville, 10.00; | $15 00 | |
| " A. J. Allen, 1.00; Enon, 7 60; Carrollton, 3.03; Unity, 5.25 | 16 85 | |
| " Hebron, 14 00; J. L. Ray, 1.00; Corinth, 5 00; | 20.00 | |
| " Collection Association, books for Eld. J. D. Hamner | 15 25 | |
| " W. G. Robertson | 10 00 | |
| | —— | $ 77 10 |
| Bible Work—Arbor Spring, 1.25; U. E. Allen 1,00 | | $ 2 25 |

RECAPITULATION.

RECEIPTS.

| | | |
|---|---|---|
| On hand last report | $ 75 00 | |
| For General Fund | 427 20 | |
| " For Foreign Missions | 29 85 | |
| " Home Missions | 23 95 | |
| " Aged and Infirm Ministers | 50 | |
| " Bible Work | 2 25 | |
| " Ministerial Education | 77 10 | |
| | —— | $635 85 |

DISBURSEMENTS.

| | | |
|---|---|---|
| By cash paid Elder J. W. Dunaway, Evangelist | 126 66 | |
| " " " H. A. Pearson, Min. Education | 100 00 | |
| " " " J. D. Hamner ministerial education books | 15 25 | |
| " " " Foreign Missions | 99 55 | |
| " " " Home Missions | 93 50 | |
| " " " Bible Work | 15 82 | |
| " " " Aged and Infirm Ministers | 14 07 | |
| " " remitted by New Hope church, direct | 20 00 | |
| " " " Grant's Creek | 50 00 | |
| " M. O. fees | 1 00 | |
| | —— | $535 85 |
| Balance on hand retained for State Missions | | $100 00 |

On motion, *Resolved:* That we submit the Evangelistic work of this Association to the wisdom of the Executive Board.

9, Report of committee on Temperance was read, and on motion amended and adopted.

REPORT ON TEMPERANCE.

Our obligation to abstain from drunkenness is obvious. The scriptures command us to shun intoxicating drink, and tell us that drunkards shall not inherit the Kingdom of God. In view of evils so great and crimes so numerous many people

have banded themselves together under various forms and names for the purpose of arresting the progress of this evil, and of reforming the minds and manners of men upon this subject. The temperance movement has met with violent, strong and various opposition. All great and good improvements must encounter enemies. Christianity after a war of eighteen hundred years, finds formidable hosts arrayed against it. Yet opposition to progress, opposition to christianity, opposition to temperance is doomed. The growth of the Church is encouraging, and the stand which it has taken on the temperance question is most commendable. Christian prohibition is needful and in the end will be most successful. As christians, and as citizens, we should commit ourselves to every measure that is in harmony with the spirit of the Gospel, that will promote and secure the prohibition of the liquor traffic. Nothing will hasten the temperance movement more rapidly than its open and earnest avowal by the churches. The church which aspires for leadership in this great movement will be worthy to be followed—in this at least, if not in many other respects. We are commanded to let our light shine before men, that they may see our good works. Let us then be temperate in all things. J. T. SMITH, Chm.

## 10. Report on Indigent Ministers; adopted.

REPORT ON INDIGENT MINISTERS.

The Committee on Indigent Ministers make the following report: Our State Board, in its circular to this body, has this to say respecting Indigent Ministers. Standing in a paragraph by itself are these words in Leviticus, "Thou shalt rise up before the hoary headed, and honor the face of the old man and fear thy God; I am the Lord." This is the law with reference to any old person. Genteel people instinctively obey this law. Christian people are furnishing homes for the aged in some of our large cities. How tenderly must our Father feel for his old servants who have worn out their lives in His service. Would not He be well pleased with an offering for their support? What will He not do to us if we allow them to suffer. The Board asks the Baptists of Alabama to give for this purpose one thousand dollars. Your committee trusts that this appeal, so far as this Association is concerned, will not be in vain. There can be no question as to our duty in this regard. Let us determine to do all we can in this direction, and we recommend that the churches composing this Association in sending up their contributions next year not to forget the Indigent Ministers, and send up a special fund for them, whether we have any in our own Association or not.

J. H. STINSON, Chairman.

## 11. Report of committee on Documents; adopted.

REPORT ON DOCUMENTS.

We have examined the letters from the churches, and find that most of the churches have enjoyed revivals since our last meeting. We find that 84 were received during the year in the Association by baptism. We find that the following churches were not represented in this body: Pleasant Grove, South Carolina, Cross Roads, Antioch and Temple Hill. We have examined the Circular Letter read by Brother L. M. Stone, and find that he has presented the subject under consideration in an able and christian-like manner. J. W COX, Chm.

## 12. Report of committee on Publications; adopted.

REPORT ON PUBLICATIONS.

Although the Alabama Baptist has changed hands, it has lost nothing in tone or style, but has rather improved in every essential qualification which renders it a good, moral and religious instructor of the people. It is cautious, but fearless in its denunciation of evil, and is allied to all those principles and interests which are held so dear by our denomination. It is an able defender of the truth, and a true exponent of Baptist usage. Hence, no pastor should rest satisfied unill he has induced every family in the churches under his charge to subscribe for our State organ, and impressed on every Christain parent his duty to examine

closely the literature to which his children have access, and give them such reading matter as will tend to elevate them morally and religiously as well as intellectually.

Kind Words, publications for Sunday schools are behind no other in cheapness, real worth, or elegance, and, being the property of the Southern Baptist Convention are truly deserving of our earnest support. We heartily recommend the Foreign Mission Journal, published at Richmond, Va., to those wishing information from the foreign field. M. G. LOFTON, Chm.

13. Report on Nominations adopted:

REPORT ON NOMINATIONS.

The next Introductory Sermon by Elder J. P Lee; alternate, Elder W. J. Beatty. Missionary Sermon by Elder M. M. Wood; alternate, Elder J. H. Curry. The next Circular Letter to be written by brother M. L. Stansel, subject: Should the giving or withholding to the support of the Gospel be made a test of fellowship.

The next session of the Union Baptist Association will be held with the Bethlehem church, Pickens county, Ala., commencing on Saturday before the 4th Sabbath in September, 1888, at 10 o'clock a. m. J. M. SMITH, Chm.

On motion, adjourned. Prayer by Elder J. D. Hamner.

2 o'clock P. M.—The Association met and was opened with prayer by brother W. O. Mayes.

14. Received report of committee on Apportionment of the churches: adopted as follows:

| | | | |
|---|---|---|---|
| Bethlehem | $ 8 00 | Amount brought forward | $217 00 |
| Liberty | 10 00 | Corinth | 12 .. |
| Mt. Pleasant | 8 00 | Spring Hill, Lamar county | 5 .. |
| Millport | 5 00 | | |
| Flat Woods | 5 00 | Unity | 20 00 |
| Arbor Spring | 8 00 | Enon | 35 00 |
| Kennedy | 6 00 | Mt. Zion | 10 00 |
| Mineral Spring | 12 00 | Prairie | 10 00 |
| Oak Ridge | 12 00 | Forest | 25 00 |
| Spring Hill, Pickens county | 12 00 | Shiloh | 5 00 |
| Hebron | 12 00 | Chalcedony | 5 00 |
| Big Creek | 15 00 | Beulah | 40 00 |
| Cross Roads | 3 00 | Bethel | 30 00 |
| Pickensville | 35 00 | New Hope | 20 00 |
| Carrollton | 50 00 | Zion | 5 00 |
| Ebenezer | 8 00 | Grant's Creek | 50 00 |
| Antioch | 3 00 | Fellowship | 8 00 |
| South Carolina | 5 00 | Nazareth | 5 00 |
| | 217 00 | Total | $502 00 |

J. T. SMITH, Chm.

15. Report of committee on Finance read and adopted.

We have received from the churches as follows:

| | |
|---|---|
| For Minutes | $ 58 20 |
| " Association | 21 40 |
| " State Missions | 151 60 |
| " Foreign Missions, | 95 |
| " Indigent Ministers | 50 |
| " Ministerial Education | 5 25 |
| Total | $237 90 |

D. C. HODO, Chm.

16. Report of Committee on Deceased Ministers and Deacons; adopted.

REPORT OF COMMITTEE ON DECEASED MINISTERS AND DEACONS.

Bro. GEORGE M. LYLES, was born in Columbia, S. C., March 23, 1819, and died November 23, 1886. He joined the South Carolina Baptist Church in the fall of 1847, and was baptized by Elder Ellis Gore. He was licensed to preach by this church in October, 1853, and ordained in November 1854. He soon after joined the Mt. Moriah church, but withdrew from it when it adopted the Free-Will Baptist Faith. On his withdrawal he assisted in the organization of the Mineral Springs church, of which he was a member until October, 1885, when he united with the church at Hebron.

Bro. Lyles was pastor of several churches in the Union Association and of some of them for a long series of years. He was a preacher of great earnestness, and under his ministry many souls have been brought to Christ. In addition to his pastoral work he also served two years as missionary for the Union Association. He was not a scholar, but by his energy and careful study, he educated himself quite accurately in Biblical knowledge. He fought a good fight, finished his course, and was ready to be offered up.

Bro. N. N. DAVIS was born April 5, 1829, and died March 8, 1887. He joined the Baptist church at Columbus, Miss., when about 16 years of age. He removed his membership to Oak Ridge church in 1859, of which he was a member until his death. He was made a deacon Oct. 1, 1869, and was faithful and zealous in the discharge of his duties, both as Christian and deacon.

Brother DAVIS was the soul of honor and a shining example of honesty and uprightness. Such was his character that he bound himself by the tenderest and strongest ties to those who knew him. In all the relations of life, as citizen, neighbor, father, husband, soldier, officer, and Christian, he was faithful and true. It remains for us to properly use the rich legacy left us in the example of such a life, and the most exalted eulogy we can bestow upon his character is to imitate all that was good in his life. J. H. CURRY, Chm.

17. Called the roll and marked absentees.

On motion, appropriated $100 for the benefit of brother H. A. Pearson for the next associational year at Howard College.

On motion, a collection was taken up, amounting to $15.25, to buy books for Elder J. D. Hamner. Amount turned over to Executive Board for that object.

On motion, continued same Executive Board for the next year, viz: 1st District, S. W. Vice, W. C. Williams; 2nd District, Jno. W. Cox, U. E. Allen; 3rd District, Clarke Richey, W. G. Robertson; 4th District, R. H. Foster and J. T. Smith.

On motion, *Resolved*, That each church raise a collection during the month of November for the purpose of building a church at Millport, Ala.

On motion, *Resolved*, That the delegates of the Union Baptist Association have locked up in their hearts the memory of the hospitality of Beulah church and vicinity and thrown away the key.

On motion, the Clerk was instructed to superintend the printing and distribution of the Minutes, pay over the Mission fund to the Treasurer of the Executive Board, and retain the Association fund for his services.

On motion, the Moderator, Clerk, with brethren C. W. Free and J. H. Curry were appointed a committee to visit South Carolina, Temple Hill, Antioch, Cross Roads and Pleasant Grove churches and report their condition and regularity to the next session of this Association.

On motion, adjourned. Appropriate remarks were made by the Moderator, and again the parting hand was given and prayer was offered by Elder J. C. Foster.

H. B. CHAPPELLE, Clerk. S. HILDRETH, Moderator.

# CIRCULAR LETTER;

## WRITTEN BY L. M. STONE.

### SHOULD NON-ATTENDANCE AT PUBLIC WORSHIP BE A TEST OF CHURCH FELLOWSHIP?

The non-attendance referred to in the question discussed, must be voluntary, and not unavoidable or providential.

The duty of regular attendance upon public worship is universally acknowledged among church members; but the performance of the duty is sometimes sadly neglected, and when neglected results prejudically to the best interest of christianity. The obligations assumed by christians, and the nature and demands of the great work to be accomplished in the Master's vineyard require the cordial, active and continuous co-operation of *every member* of the church. An accepted description of a christian church is an assemblage of baptized believers in Christ, organized under the New Testament with Christ as the head, supreme ruler and lawgiver—accepting his word as their sufficient and exclusive rule of faith and practise—engaging themselves to obey his commands, maintain his ordinances, and *worshiping together* in the faith and fellowship of the Gospel. The object is not only to tender to our Maker the spiritual and truthful offering of our own hearts, but to worship together and work together in christian fellowship to spread the Gospel to all nations in obedience to the command of our Savior, "Go ye into *all the world*, and preach the Gospel to *every creature*." "He that believeth and is baptized shall be saved." The church is organized to offer this great salvation on terms of obedience to every believer on earth. It is the essential instrumentality for executing that far-reaching and merciful commission. Its success is assured. Every nation and kindred shall be brought "into captivity to the obedience of Christ." "I will give thee the *heathen* for thine *inheritance*, and the uttermost parts of earth for thy *possession*." "Every knee shall bow to me, and every tongue shall confess to God." "Go ye into all the world and preach the gospel to every creature," were almost the last words of our Saviour to his apostles. The prospect of success at first seemed gloomy indeed. Christianity was supposed to have died with the crucifixion of its author. But very soon the disciples, a few illiterate and despised fishermen and tent-makers, met together at Jerusalem, and there

ORGANIZED A CHURCH,

which for the last eighteen hundred years has been struggling for the conversion of the world. Paul planted, Appolos watered, and God gave the increase. First three thousand and then five thousand were added to the infant church. Persecutions drive the Christians from Jerusalem and they go "everywhere preaching the Word." Churches spring up in Judea, Galilee and Samaria. Gospel light penetrates the darkness of Asia, and tidings of the "unknown God" are borne to the classic nations of Greece and Rome. News of a risen Savior is heard along the the dark coast of Africa, and amid the islands of the Ægean sea. At the capital of Syria, in the midst of unbelief and idolatry strongly supported by wealth and power, the first gentile church was established. "The disciples were first called christians at Anti-

och." This contest of truth against error was sharp, stubborn and often bloody. But it went on. Saul hunted the church with the fierceness of a bloodhound. Stephen fell. James was slain. Peter imprisoned for execution. Paul scourged and stoned. Converts sought safety in deserts and mountains, and in dens and caves of the earth. The Papal Power became dominant. It entered into the temporal politics of Europe, and was employed for corrupt purposes. Divisions and intolerance prevailed, and persecutions followed. But amid all these adverse influences God preserved the pure doctrine and worship and liberty of his church. The reformation with the Bible opened to the people the invention of the *mariner's compass* and the printing press—freedom of conscience in matters of religion, freedom of inquiry—freedom of speech and of the press. God gave us these instrumentalities for studying and preaching the gospel, and sending it to every people on earth. The church rose with newness of life, and moved forward boldly upon her grand mission. Every day she "lengthens her cords and strengthens her stakes."

But christianity has not yet become the religion of the world. There are only about three hundred and ninety-five millions of the people of the world devoted to christianity, while the remainder, over one thousand millions are without a knowledge of God, and "sitting in the valley and shadow of death." This vast field remains for christian labor to bring into subjection to Christ. The work demands liberal appropriations from our resources, as well as perfect organization and the active, persistent co-operation of every christian. Nominal, covetous, straggling christians, those who willingly abandon public worship and thus practically refuse to labor for the cause of the Master are but obstacles in the way of progress. The church needs every member at the post of duty. Not one can be spared. Out of sixty millions of people of the United States, there are only about ten million church members. But the great mass of these are at work, full of faith, and courage, and hopeful of the future. Our Baptist churches work through our Southern Baptist convention, through our Baptist State convention, through our associations, our religious press, our colleges and Sabbath-schools. Through these agencies we have pushed our mission work into the heart of Mexico, and are establishing along her great railroads, "a grand trunkline of Baptist churches clear across to the city of Mexico." In spite of persecution the work goes bravely on in Brazil. Thousands in the papal land of Italy are embracing the principles of the Bible. China, by imperal decree, now guarantees protection to the missionary, and from that great mission field we hear the Macedonian cry—"come over and help us." The gospel is bearing light and civilization to the dark continent of Africa. God has not entrusted to his church this great work of converting the world to Christ, without furnishing

AMPLE MEANS FOR THE WORK.

The wealth of the United States in 1880, was estimated at $43,642,000,000. Our annual products from agriculture, manufactures, mines, railroad earnings, &c., amount to six billion one hundred and fifty million dollars. Of this amount church members receive annually one billion two hundred and thirty million

of dollars. And yet, from this princely wealth, the christian churches of the United States contribute annually to home and foreign missions the mere pittance of five million five hundred thousand dollars. These figures show what God is doing for us, and how little we are doing for him. What report have we from our Southern churches? What are their resources and contributions? During the last eight years, the Southern States have gained in wealth more than nine hundred million of dollars, a large portion of which belongs to church members. Yet for the past year they contributed for foreign missions the small sum of $87, 830. 53—of this Alabama Baptists contributed $4,692.29. At the Alabama Baptist State Convention of 1887, our corresponding Secretary and Treasurer stated in his report "that the membership of the Missionary Baptist churches in Alabama was near ninety thousand—with fourteen hundred churches, and eight hundred ordained ministers, and that seven hundred and eighteen of these churches *gave nothing for missions.*" "The average per member for missions is *less than twelve cents.*" Brethren, is this the measure of southern gratitude to God, for the blessings He is conferring upon our States? The truth is, these facts, "like a fire bell in the night" should rouse every Baptist to duty. They demonstrate a necessity, urgent immediate and pressing, for a more vigorous organization of all our members for church work. Our Boards, our Missionaries, our pastors, are not discouraged. They rejoice in the success of the past, and relying upon the promises of the gospel, they press on to new and grander triumphs in the future. The members of our churches must hold up the hands of our christian leaders and move solidly to the support of the cause. The conquest is certain. Our State contribution to Foreign Missions last year was twelve thousand dollars more than during any preceding year. While our progress is not as rapid as we could desire, yet there is some improvement in all Baptist interests, and we have cause "to thank God and take courage." When we see the missionary, the Bible and the christian church pressing into the very heart of Mexico, bearing the light of civilization to Brazil and the West Indies, opening communication social and commercial, with the other Central and South American states—all teeming with wealth and all neighbors of these Southern States of the American Union, and bound to us by the strongest ties; when we recognize that communication from the Pacific, through the isthmus to the Gulf of Mexico is but a question of time, and that new markets will be opened to southern agriculture, manufactures and enterprise, it must be conceded that these missionary laborers whom our churches support in these fields, are not only christianizing the people, but are preparing the way for securing to the South, the most profitable traffic and commerce ever enjoyed by our States. Obedience to the commands of God, thus promotes our highest personal and National interests. "Commerce follows the missionary. Five hundred American plows went to the native christians of Natal in one year." The savage and the heathen christianized, have new and higher wants, and reach out for cargoes of cotton goods, iron manufactures, agricultural implements and all articles of commerce. The South, in connection with the western States in the Mississippi Valley,

controlling and enjoying this vast central American trade, will increase in wealth, resources and political power to an extent never dreamed before. The labors of the missionary, the forerunner of christian civilization, will cause a new and brighter era to dawn upon our section of the Union. What encouragement this, to labor in the cause of missions!

Brethren, I have thus referred to the great

WORK ENTRUSTED TO THE CHURCHES

to show, that its accomplishment demands the active, habitual and enduring co-operation of every individual member. There is work for all. Work in my vineyard *to-day*, is the command of the Saviour. Abandonment of public worship is refusal to work, and desertion of the cause. It evinces indifference, if not open hostility to all our great christian enterprises. Our presence encourages the pastor and the members, while it gives increased efficiency to the church. "Work while it is called to-day, for the night cometh when no man can work." We have but one life and should make the most of it. "If any man serve me, let him follow me; and where I am, *there* shall my servant be." God has always had a place in which to meet his servants. In the days of Moses, He met them in the tabernacle, as it accompanied the Israelites through the wilderness. He met his people in the Temple on Mount Zion, where his honor was recorded. He meets them to-day in his churches—"*there shall my servant be.*" "Draw nigh unto God, and he will draw nigh unto you." "Let us hold fast," says Paul, "to the profession of our faith—nothing wavering. Not forsaking the *assembling of ourselves together*, as the manner of some is, but exhorting one another." The crown of life is promised only to those who are faithful unto death. "Remember the Sabbath day to keep it holy." Does not non-attendance upon public worship, on the Sabbath day, indicate want of respect, for the day and its author? "And this is love, that ye walk after the commandments." "God will render to every man according to his deeds: To them who by patient *continuance* in well doing seek for glory and honor and immortality, eternal life." "They professing they know God; but in works they deny him." Pure religion and undefiled before God and the father is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." The world judges the church by the lives of its members. "Ye are living epistles known and read of all men." When unfaithfulness is seen in a single member, it too often brings reproach upon the whole church. "And let us not be weary in well doing, for in due season we shall reap, if we *faint not*." "If any man's work *abide*, he shall receive a reward." "Therefore, be ye steadfast, unmovable, *always* abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "No man having put his hand to the plough, and *looking back* is fit for the Kingdom of God." On the day of Pentecost, the apostles "were *all* with one accord in one place." Not scattered, but united in worship and encouraging and strengthening each other.

Voluntary absenteeism from public worship finds no justification, either in the letter or spirit of the gospel—but condemnation every where. It may prove fatal to the church. If one

member may be habitually absent, so may another, and soon the loss of members works a dissolution of the church. This is a blow at the very life of the church. It disappoints and discourages the pastor, and paralizes his energies. However laborious may have been his preparation, his services are a failure, if those for whom they are intended are not among his hearers. Deserted by those to whom he looks for sympathy and support, he is left to carry on the work, possibly with the mere fragment of a church. Our church is nothing without its members. All our governmental power is in the hands of the members of a Baptist church. Each church is an independent body—and each is ruled exclusively by a majority of its members, in accordance with the law of Christ. Church action is final—and there is no appeal to any higher or reversing tribunal. When the church meets for business, all should be there to consult, to discuss and to vote. Church action thus supported by all the members will carry more weight, give more satisfaction, and express more accurately the wishes of the members. It will infuse greater interest and activity into every department of christian work; because all having united, and participated in the work, and contributed to its promotion, each will feel a deeper personal interest in its success. In this way our members will become more thoroughly informed, as to the progress and needs of all our great denominational enterprises. If the church assembles for prayer, all should be there, to greet and encourage each other in christian duty, to invite others to the sanctuary by the light of their christian example—and to unite in petitions to God for the prosperity of Zion. The habit of regular attendance at public worship, the habit of prayer, the habit of giving to the cause of Christ, the habit of reading and studying the scriptures, the habit of subjecting our passions and will to the commands of God—the life-work of the christian—all these though a cross at first, in their regular, continuous, not spasmodic exercise become a pleasure, then a necessity—part and parcel of our christian life. More and more, christian motives and christian principles govern our lives—Spiritual improvement is the result, and the christian grows. The Kingdom of Heaven is within us.

Members cannot cast upon pastor and officers of the church the solemn duties they have assumed. Each is personally accountable for his own acts. The supreme importance of the work—its manifest and urgent needs—and our recognized individual obligations summon every member to duty. No christian however humble can be spared. There is room for all, and work for all. The widow's mite is ever blessed. "The eye cannot say to the hand I have no *need of thee*—nor again the head to the feet, I have no need of you." "Nay much more those members of the body which seem to be more feeble are necessary." "And whether one member suffers, all the members suffer with it, or one member be honored all the members rejoice with it." The church is compared to the human body, every member of which is essential to the beauty, symmetry, strength and perfection of the whole. The crying evil of our denomination is the crowding of all church duties upon a few specially active and willing members. The masses of our members must be put to

work. This can be accomplished not by denunciation and abuse, or public exposure from the pulpit, but by kind, private and encouraging persuasion to duty, as opportunity offers. By providing for all some work fit and appropriate for each to do, the active, harmonious co-operation of all may be secured. Nothing would be more certain to build up an intelligent, working, growing church, than for each male member in succession to lead in the weekly prayer meeting, with exhortation and brief explanation of scripture. It will cause study, awake religious thought and improve our gifts. It will identify the masses of our members with our church work.

"Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor, all labor is noble and holy;
Let thy great deeds be thy prayer to thy God,"

THE REMEDY.

The church is not without remedy for the offense of non-attendance. Every society, every government, every army, and every church must have its laws and religions to secure peace, purity and united action in the organization. To these essential rules each member subscribes, and each is bound to their observance. Neglect to enforce them introduces divisions, destroys harmony, encourages disorganization and disorderly conduct, checks the growth of piety, and brings reproach upon the christian profession. An army without necessary discipline loses the respect of the true soldier, becomes a band of stranglers—is always unprepared for action, and certain of defeat. The authority of the church to discipline its members cannot be questioned. Paul says, 2 Thess. 3. 6. "Now we command you, brethren, in the name of our Lord Jesus Christ that ye *withdraw yourselves* from every brother that walketh disorderly." In 1. corinthians 5. 11. 13. "For we hear there are some which walketh among you *disorderly*, working not at all, but are busy bodies." Paul says in referring to certain offences committed by one "called a brother." Therefore *put away from among you* that wicked person." "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." This authority to discipline and exclude is conferred upon the church to be exercised, not ignored. The church that makes no effort to correct the evil of absenteeism, impliedly endorses, and sooner or later will reap the fruits of disobedience. Pendleton and Hiscox, leading Baptist authorities, hold that "everything else that can be done, must first be done to adjust differences and remedy offenses among brethren." "Disciplinary church action must be the last resort." "Moreover if thy brother trespass against thee, go and tell him his fault between *thee and him alone*." This gives private opportunity for explanation and reconciliation, without public exposure. A brotherly suggestion to *him alone*, a kind and friendly word interposed at the proper time, "counting him not as an enemy, but admonishing him as a brother"—will in the great majority of instances reach the heart, awaken thought, and secure confession and satisfaction to the church. "If he shall hear thee, thou hast gained thy brother." Abuse, public exposure, or severe criticism, while utterly inconsistent with that brotherly love and christian charity inculcated everywhere in the gospel will rarely

succeed in gaining the brother. Christ knew our infirmities when he established the church rule declared in 18 Matthew 15, 16. But if he refuse to hear thee, then the *second step* must be taken: "Take with thee one or two more, that in the mouth of two or three witnesses every word may be established." These must labor with the erring brother, convince him of his fault, and secure if possible, a satisfactory acknowledgement of his offense. If these brethren, the two or three witnesses, are satisfied, and the offender ceases to walk disorderly and returns to duty, the adjustment is complete and final, and the member is restored. This is the work of individual members, and precedes all church investigation. But if no reconciliation is yet reached, "tell it unto the *church*." Until this *third step* is taken, the church has no gospel right to interfere or act in the matter. The arraigned member must have due notice and ample opportunity to defend himself. The witnesses and himself must be heard, and a fair trial awarded him before the church. "If his defense," says Pendleton, "is satisfactory to the church the matter goes no farther. Or if the brother, while the investigation is going on, becomes convinced of his guilt, and makes confession, the church must forgive him. If however the offense is established by conclusive proof, and there is no penitance leading to confession, the act of exclusion must take place. The church must withdraw its fellowship." "If he neglect to *hear the church*, let him be unto thee as an heathen man and a publican." It is sometimes urged that this rule declared by Christ in 18 Matthew 15, 16, 17, is limited to the settlement of *private* trepasses between individual members. But if the rule is wise, and has the sanction of divine authority; if it is consitent with christian charity and in practise has been successful in settlement of differences between individual members, why may not the same rule—the same principle be invoked, in the settlement of differences, between one member and *all the other members* of the same church? Non-attendance upon public worship, the espousal of false doctrines by the heretic, and other disorderly conduct inconsistent with true piety are *general* offences—offenses against *all the members*. Paul said to Titus: "A man that is a heretic, after the *first and second* admonition, reject." This is unquestionably a a recognition of the programme of discipline declared by the Savior in Mathew 18. The interpretation the writer places upon these passages from Matthew has the sanction and support of the highest Baptist authority. Dr. J. M. Pendleton says in his church manual. "In some churches there is scarcely a private, personal effort made to convince of their guilt those who have committed general offenses. This is wrong." * * "It cannot be too earnestly urged that private, personal effort be made with brethren who have committed *general* offences. They will be much more likely to show a christian spirit, when thus dealt with, than when their offenses are, without preliminary steps, made the subject of church investigation. These private, personal exertions are considered proofs of kindness, and there is something in human nature which revolts and rebels against public exposure." The application of this rule will settle satisfactorily all our private as well as general church offenses, and secure an active, useful, faithful and efficient membership.

# STATISTICS OF THE UNION BAPTIST ASSOCIATION.

| CHURCHES. | Baptized | Rec'd by Letter. | Dis. by L | Restored | Exclud. | Dec'd. | Males. | Females | Total Members | Minutes. | Association. | Total. | MEETIN'S | PASTORS. | CHURCH CLERKS AND THEIR POST OFFICES. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Bethlehem | 5 | 8 | 2 | 2 | .. | 2 | 27 | 41 | 68 | $ 2 50 | ..... | 2 50 | 3 | D. O. Baird | T. Branch, Coalfire, Ala. |
| Liberty | 5 | 1 | 2 | 3 | 8 | .. | 30 | 65 | 95 | 1 50 | 1 00 | 2 50 | 4 | W. J. Beaty | J. W. Harris, Reform, Ala. |
| Mt. Pleasant | 1 | ..... | 13 | 2 | ..... | | 16 | 34 | 50 | 1 00 | ..... | 1 00 | 2 | J. S. Shirley | W. B. Hicks, Byars, ,, |
| Fellowship | 2 | ..... | ..... | ..... | ..... | ..... | 27 | 32 | 59 | 2 00 | 50 | 2 50 | 1 | W. J. Beaty | R F Johnson, Reform, ,, |
| Corinth | 10 | 8 | 13 | 4 | 3 | 1 | 36 | 44 | 80 | 1 70 | 50 | 2 20 | 4 | S. E. Hodge | J. A. Mitchell, Sipsey Tpke |
| Flat Woods | 3 | 6 | ..... | ..... | ..... | 1 | 27 | 36 | 63 | 1 00 | 50 | 1 50 | 3 | J. S. Shirley | J. J. Locke, Raleigh, Ala. |
| Spring Hill, L | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | *49 | 2 00 | ..... | 2 00 | 2 | J. S. Wooton | ..... |
| Millport | 2 | 5 | ..... | ..... | ..... | ..... | ..... | ..... | 21 | 1 00 | 1 00 | 2 00 | 3 | ..... | W. C. Williams, Millport. |
| Kennedy's Sta | 7 | 6 | ..... | ..... | ..... | 1 | 14 | 16 | 30 | 1 50 | 50 | 2 00 | 1 | Z. C. Cox | A T Rushing, Kennedy's ,, |
| McBee Creek | ..... | ..... | ..... | ..... | ..... | ..... | 5 | 6 | 11 | 1 00 | ..... | 1 00 | 3 | W. B. Kolb | W. M. Rhodes. |
| Arbor Spring | 1 | ..... | 10 | ..... | ..... | ..... | 38 | 51 | 89 | 2 00 | 50 | 2 50 | 1 | J. A. Estes | T. J. McCrary, Palmetto, |
| Mineral Spring | ..... | ..... | 1 | ..... | ..... | 1 | 29 | 35 | 64 | 2 00 | 1 00 | 3 00 | 1 | J. P. Lee | J. W. Cox, Providence, Ala |
| South Carolina | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | *32 | ..... | ..... | ..... | ..... | ..... | ..... |
| Oak Ridge | ..... | ..... | 1 | ..... | ..... | 2 | 8 | 14 | 22 | 1 50 | 50 | 2 00 | 2 | H. B. Chappelle | H. L. Williams, Lineburg, |
| Spring Hill, P | .. | 2 | 2 | ..... | ..... | ..... | 8 | 25 | 33 | 1 00 | 1 00 | 2 00 | 4 | M. G. Lofton | J H. Stinson, Pickensville |
| Hebron | 4 | ..... | ..... | ..... | ..... | 2 | 19 | 31 | 50 | 2 00 | 1 00 | 3 00 | 4 | J. H. Curry | J. A. Pearson, Carrollton. |
| Big Creek | 4 | 3 | 2 | 1 | 1 | 2 | 19 | 47 | 66 | 2 00 | 1 00 | 3 00 | 2 | M. G. Lofton | W. O. Kelsey, Pickensville |
| Cross Roads | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | *24 | ..... | ..... | ..... | ..... | ..... | ..... |
| Pickensville | ..... | 1 | ..... | ..... | ..... | ..... | 16 | 19 | 35 | 2 00 | 1 00 | 3 00 | 1 | J. H. Curry | T. B. Taylor, Pickensville |
| Carrollton | 1 | 12 | 4 | ..... | ..... | 1 | 58 | 42 | 80 | 3 00 | 1 50 | 4 50 | 2 | J. H. Curry | L. M. Stone, Carollton, Ala |
| Ebenezer | ..... | 2 | 1 | ..... | 1 | ..... | 7 | 14 | 21 | 1 00 | 50 | ..... | 4 | J. S. Shirley | T. H. Noland, " " |
| Antioch | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | *15 | ..... | ..... | ..... | ..... | ..... | ..... |
| Temple Hill | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... |
| Unity | ..... | ..... | 9 | ..... | ..... | 1 | 20 | 49 | 64 | 2 00 | ..... | 2 00 | 1 | J. G. Thornton | W. P. Peden, Olney, Ala. |
| Enon | 8 | 8 | 7 | ..... | ..... | 3 | 32 | 36 | 68 | 2 50 | 1 50 | 4 00 | 3 | J. H. Curry | H, B. Chappelle, jr. Garden |
| Mt. Zion | ..... | ..... | 6 | 1 | ..... | ..... | 15 | 23 | 38 | 1 50 | 1 00 | 2 50 | 3 | M. G. Lofton | James Noland, Bethany, |
| Prairie | 3 | 3 | 2 | ..... | 1 | 1 | 19 | 32 | 51 | 1 00 | 50 | 1 50 | 2 | J. G. Thornton | W. C. Mayes, West Greene |
| Forest | 2 | 3 | 6 | ..... | ..... | 1 | 35 | 56 | 91 | 2 50 | 50 | 3 00 | 1 | M. G. Lofton | P. Noland, Pleasant Grove |
| Shiloh | 1 | ..... | 10 | 1 | 1 | 1 | 12 | 22 | 34 | 1 00 | ..... | 1 00 | 4 | J. L. Ray | A. P. Smith, Jena. Ala. |
| Chalcedony | 1 | 12 | 1 | ..... | ..... | 2 | 32 | 36 | 68 | 1 50 | 50 | 2 00 | 2 | J. D. Hamner | W. C. Lancaster, Romulus |
| Nazareth | ..... | 2 | 2 | ..... | ..... | ..... | 12 | 9 | 21 | ..... | ..... | ..... | 3 | S. E. Hodge | R. Marlow, Romulus Ala. |
| Beulah | 3 | 1 | 1 | ..... | ..... | 3 | 39 | 93 | 132 | 3 50 | 1 50 | 5 00 | 1 | M. M. Wood | E. H. Lamb, Union, Ala. |
| Bethel | 15 | 2 | 1 | 1 | 2 | 1 | ..... | ..... | 168 | 5 00 | ..... | 5 00 | 2 | M. M. Wood | J. P. Park, Hickman, Ala |
| New Hope | 1 | 1 | ..... | 2 | 1 | ..... | 31 | 43 | 77 | 2 00 | 1 00 | 3 00 | .. | J. C. Foster | J. W. Robertson, Romulus. |
| Zion | ..... | ..... | 1 | 1 | ..... | 2 | 16 | 31 | 47 | 1 00 | 50 | 1 50 | 2 | J. H. M. Anders | W. G. Berry, Sipsey T'pke |
| Grant'sCreek | 8 | 4 | 11 | 1 | ..... | 3 | 44 | 78 | 122 | 3 00 | 2 00 | 5 00 | 1 | J. C. Foster | R. H. Foster, Sylvan, Ala. |
| | 90 | 90 | .. | 19 | 18 | 31 | 672 | 1060 | 2036 | 58 20 | 21 00 | 75 70 | 72 | | |

*H. B. CHAPPELLE, in account with Union Baptist Association.*

| | | |
|---|---|---|
| To cash from Committee on Finance | | $239 40 |
| | CR. | |
| By cash paid for printing Minutes | | $ 59 20 |
| " " Executive Board | | 158 30 |
| " " Clerk for services | | 21 90—239 40 |

On motion the following form of church letter for the churches to the Association was adopted:

*The.....Baptist Church, to the Union Baptist Association:*

Dear Brethren—We send Brethren..... to represent us in your body, whom we pray you receive in the name of Christ.

STATISTICAL REPORT.

| | |
|---|---|
| Increased..... | Decreased..... |
| By Baptism..... | By Letter..... |
| " Letter..... | " Exclusion..... |
| " Restoration..... | " Death..... |

Present membership.....Males.....Females.....Total members. Days of preaching.....Prayer meetings, how often? .....Church meetings, when held?.....Pastor's name..... Post-office..... Clerk's name..... ....

CONTRIBUTIONS.

| | |
|---|---|
| Pastor's salary..... | State Missions.....-.... |
| Ministerial Education... | Foreign Missions..... |
| Indigent Ministers..... | Printing Minutes..... |
| Sabbath School Work.... | |
| Association..... | Total..... |

SABBATH-SCHOOL STATISTICS.

| | |
|---|---|
| Superintendent..... | Post-office..... |
| No. of Teachers..... | No. of pupils..... |
| No. of Males..... | No. of Females——.... |
| Average attendance..... | Total..... |
| Literature used..... | No. Baptized..... |

Remarks.....

Date..... .....Clerk

# PROCEEDINGS

OF THE

NINETEENTH ANNUAL SESSION

OF THE

# SUNDAY SCHOOL CONVENTION

OF THE

# UNION BAPTIST ASSOCIATION.

HELD WITH HEBRON CHURCH, PICKENS COUNTY, ALABAMA.

July 29th, 30th and 31st, 1887.

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The 19th Annual Session of the Convention was held with the Hebron Baptist church, commencing on Friday, July 29th, 1887.

FRIDAY, JULY 29, 11 A. M.

The Introductory Sermon was preached by Eld. John H. Curry to a large and appreciative audience.

2 P. M.—The delegates assembled in the meeting-house and the Convention was called to order by the President, Clarke Richey.

There were 24 schools and 1 church represented by letters and delegates.

The programme suggested by the committee was adopted, and subsequent proceedings conducted accordingly.

The Convention was organized by the re-election of Clarke Richey, President, and William G. Robertson, Secretary and Treasurer.

The usual committees were appointed.

Query No. 1.—How can we establish Sabbath Schools in those churches which have none? was discussed with much interest by various brethren, and answered as follows: By prayer, united effort, and perseverance.

SATURDAY, 30th, 9 P. M.

After devotional exercises, suspended regular order and took up

for discussion, Query No. 2: What are the moral and religious influences of a Sabbath School? The discussion was opened by Elder M. G. Lofton, and was participated in by several other brethren, much to the pleasure and profit of all present. In view of the importance of the subject, it was continued to the next session.

Resumed regular order, and Essay No. 1.: The influence of association, was read by Mrs. M. E. Gardner. The Essay elicited encomiums of praise and approval, and was ordered to be printed in the West Alabamian and the *Alabama Baptist*.

Essay No. 2.—The importance of early training, was read by brother D. C. Hodo. The reading of the essay brought forth an animated discussion of the subject by various brethren. The essay was ordered to be published, as query 1.

Saturday, 2 p. m.

Devotional exercises conducted by the President.

The committee on Temperance made report, taking high ground on the subject. It says: * * We feel grateful to God that it is now a disgrace, and that no christian man can maintian the christian integrity who engages in, or sanctions the traffic by the use of his name on petitions for others to sell intoxicating liquors; and that we who are engaged in the Sunday School work should never cease to pray, work and vote for the entire prohibition of the manufacture and sale of intoxicants as a beverage.

The next Introductory Sermon is to be preached by Eld. H. B. Chappelle; alternate, Eld. J. G. Thornton.; and the next Missionary Sermon by Elder M. G. Lofton; alternate, Elder S. Hildreth.

The Secretary and Treasurer made report, which was adopted. The report takes an encouraging view of the situation. It shows, from actual reports, that the interest in Sunday Schools is far ahead of anything ever before known to the Convention. It shows that there are now in operation 33 schools with 133 teachers, and 1,407 pupils enrolled, and that the attendance, and interest manifested in the study of the Word, is good. It recommends renewed activity and increased contributions; that the Convention is doing a glorious work, and that we should not abate our zeal for the cause.

The committee on Finance reported $25.30 sent up by the schools, and $13.30 collected on Sabbath.

### Queries and Essays.

Query No. 1.—Continued from present session—What are the moral and religious influences of a Sabbath School? Opened by R. H. Foster.

Query No. 2.—How may a Sabbath School be killed? Opened by J. P. Barnett.

Query No. 3.—The Sabbath School, its influence and relationship to the church, by Eld. M. M. Wood.

Essay No. 1—How is symmetrical christian manhood to be attained, by Thos. B. Taylor.

Essay No. 2.—Woman's work, by Miss G. Agusta Foster.

The next session of the Convention will be held with Grant's Creek church, commencing Friday before the 5th Sabbath in July, 1888.

The Secretary was instructed to furnish each school with blank forms of letters and reports.

The Convention returned a unanimous vote of thanks to the brethren and community for their munificient hospitality and christian spirit bestowed upon the Convention.

A collection was made amounting to $5.05 to aid in building Cross Roads church.

Thanks to the secretary for his labors in the Sunday School work.

SABBATH, 9 A. M.

Sabbath School mass-meeting, conducted by Bro. William G. Robertson.

11 A. M.—Missionary Sermon by our Evangelist, Elder J. W. Dunnaway, and collection amounting to $13.30.

The Convention closed after having enjoyed the most delightful and profitable of its sessions.

W. G. ROBERTSON, Sec. CLARKE RICHEY Pres.

## STATISTICS OF THE SABBATH SCHOOL CONVENTION.

| SCHOOLS. | Teachrs | | Pupils. | | TOTAL. | SUPERINTEND'S | POST-OFFICES. |
|---|---|---|---|---|---|---|---|
| | Males. | Females. | Males. | Females. | | | |
| Bethlehem | 4 | 2 | 20 | 30 | 56 | J W McCullough | Coalfire, Alabama. |
| Liberty. | 4 | 1 | 22 | 20 | 47 | Jno R Wilkins | Reform, " |
| Fellowship | 3 | 3 | 41 | 40 | 87 | Benj. Pearson | " " |
| Corinth | 2 | 2 | 20 | 25 | 49 | Jas Mills, Jr. | Sipsey Turnpike, Ala. |
| Flat Woods | 2 | 2 | 28 | 17 | 49 | G L Barrett | " " " |
| Spring Hill | 2 | 2 | 20 | 33 | 57 | Geo B Coleman | Gentry, Alabama. |
| Kennedy | 1 | 1 | 17 | 15 | 34 | S W Vice | Kennedy, " |
| McBee | 2 | 2 | 16 | 18 | 38 | W M Rhodes. | McBee, " |
| Arbor Spng | 4 | 4 | 50 | 30 | 88 | T J McCreary | Palmetto " |
| Min Spring | 2 | 1 | 15 | 12 | 30 | Luther Abrams. | Beard's " |
| S. Carolina | 2 | 2 | 8 | 8 | 20 | F P Adams. | Stafford's " |
| Spring Hill | 1 | 2 | 10 | 15 | 28 | James M Land | Pickensville, " |
| Hebron | 1 | 2 | 15 | 21 | 39 | J A Goree. | Carrollton, " |
| Cross roads | 0 | 2 | 5 | 8 | 15 | W D Allen | " " |
| Pickensv'le | 4 | 2 | 17 | 31 | 54 | A W Tate. | Pickensville, " |
| Carrollton | 2 | 4 | 58 | 39 | 103 | W G Robertson | Carrollton, " |
| Ebenezer. | 2 | 2 | 9 | 13 | 26 | T H Noland | " " |
| Enon | 3 | 2 | 27 | 23 | 55 | C Richey. | Garden, " |
| Mt. Zion | 1 | 1 | 14 | 25 | 41 | James Noland | Bethany, " |
| Prairie | 1 | 1 | 18 | 11 | 31 | W C Mayes | West Greene, " |
| Forest | 2 | 2 | 17 | 13 | 34 | I Teer. | Benevola, " |
| Shiloh | 2 | 1 | 19 | 11 | 33 | A P Smith. | Jena, " |
| Jena | 2 | 1 | 15 | 14 | 32 | J G Thomas | " " |
| Chalcedony | 1 | 1 | 12 | 16 | 30 | J D Hamner | Romulus, " |
| Nazareth | 1 | | 10 | 3 | 14 | A D Jones | " " |
| Beulah | 2 | 2 | 27 | 24 | 55 | S S Thornton | Union, " |
| Bethel | 2 | 3 | 33 | 31 | 69 | R D Lucius. | Hickman, " |
| New Hope | 1 | | 10 | 10 | 21 | J H Robertson | Romulus, " |
| Zion. | 1 | 1 | 15 | 15 | 32 | Milus Pate | Raleigh, " |
| Grant'sCrk | 4 | 5 | 21 | 22 | 50 | J A Maharry | Foster's, " |
| Sylvan. | 1 | 5 | 18 | 12 | 36 | R H Foster | Sylvan, " |
| Pleasant H | 2 | 2 | 33 | 27 | 64 | H B Chappelle. | Dillburgh, " |
| Millport | 2 | 4 | 30 | 45 | 81 | T N Shelton | Millport, " |
| Coalfire | 1 | 1 | 23 | 17 | 42 | J J Funderburk | Coalfire, " |
| Total | 67 | 66 | 713 | 694 | 1540 | | |

*W. G. ROBERTSON, Secretary and Treasurer.*

*In account with S. S. Convention:*

| | | | |
|---|---|---|---|
| 1886. | | | |
| Aug. 27. | To balance on hand last report | | $73 67 |
| | " amount collected as per report | | 20 22 |
| 1887. | | | |
| July 31. | " amount sent up by schools | 25 30 | |
| | " " collected on Sabbath | 13 30 | 132.48 |
| | CR. | | |
| " | By disbursements per report to date | | 87.95 |
| Balance on hand | | | $44.53 |

## NAMES OF BAPTIST MINISTERS

## IN THIS ASSOCIATION WITH THEIR POST-OFFICES.

| | | | | |
|---|---|---|---|---|
| D. O. Baird,.. | Coalfire, | Pickens | County, | Alabama. |
| J. A. Estes,..... | " | " | " | " |
| R. B. Wilkins,.....Reform, | | " | " | " |
| H. B. Chappelle,.... | Dillburgh, | " | " | " |
| J. H. Curry, .....Carrollton, | | " | " | " |
| H. A. Pearson,*... .. | " | " | " | " |
| J. S. Wooten,.... ... | Beard's, | " | " | " |
| S. Hildreth..... . .. | Pickensville, | " | " | " |
| J. M. Land..... ... .. | " | " | " | " |
| J. P. Lee. ..... | " | " | " | " |
| M. G. Lofton, ..... | Garden, | " | " | " |
| J. S. Shirley,..... | Raleigh, | " | " | " |
| W. J. Beatty,... .. | Gordo, | " | " | " |
| J. G. Thornton,. . | Benevola, | " | " | " |
| J. C. Foster,. .... | Foster's | Tuscaloosa | " | " |
| J. D. Hanner,*... | Romulus, | " | " | " |
| J. H. M. Anders.... | " | " | " | " |
| Henry Hitt.*... ... | " | " | " | " |
| J. L. Ray,..... ..... | Hickman, | " | " | " |
| M. M. Wood, ..... | Knoxville, | Greene | " | " |
| J. R. Goodman,*.... | Gentry, | Lamar | " | " |

ORDAINED MINISTERS..... ..... ..... ... 17

LICENTIATES, ..... ..... ..... ..... ..... 1